

INTERPOLATIONS IN THE HAṬHAYOGAPRADĪPIKĀ

The *Haṭhayogapradīpikā* of Svātmārāma occupies an enviable position as one of the authoritative texts on the Haṭhayoga. Due to its popularity many additions seem to have crept in the original text possibly at one or more stages. An attempt is made to spot out the spurious part and to restore the original as far as possible, by following the general accepted criteria of Indian textual criticism.

At the outset it seems that originally the author wrote his work in the *anuṣṭubh* metre and that the original text was simple and lucid. The attempts to embellish it with longer metres, tricky stanzas, puzzles (*kūṭa-śloka*s) etc. are therefore indications of later interpolations.

For the sake facility the interpolations are shown herebelow by taking the text chapterwise in its natural order¹.

The present text is divided into 4 chapters called *upadeśas*. The first one is called *āsanavidhikathana*, the second has no title; but it discusses *prāṇāyāmas* and hence can be called *prāṇāyāmakathana*. The third is called *mudrākathana* and the last is called *samādhilakṣaṇa*. The number of stanzas in the four sections is: 67 + 78 + 130 + 114 = 389.

Interpolations: Chapter I

(1) Stanza 1 which is in the *indravajrā* metre is an interpolation on the ground of metre. Moreover the st. 1.2 is again a maṅgala, which seems to be the original one. As the sts. 1.2 and 1.3 bear the name of the author, they seem to be genuine as compared to 1.1.

1. The text followed is the *Haṭhayogapradīpikā* of Svātmārāma with the commentary Jyotsnā of Brahmānanda and English Translation, Adyar Library and Research Centre, Madras, 3rd Edition, 1972.

(2) Stanzas 1.5-9 giving the names of *mahāsiddhas* are interpolations as they merely give the details of the names which are already included by the word « ādyāḥ » in 1.4.

(3) Stanza 1.13 is again an elaboration of the description of *maṭha* already described in 1.12. The metre *śārdūlavikrīḍita* is a further factor in deciding its spurious character. Stanza no. 14, going with 13, is also an interpolation. Similarly stanza no. 15 and 16 hanging loosely in the context indicate their spuriousness.

(4) Two and a half stanzas between 1.16 and 1.17 given in the bracket by the editor are clear interpolations as is clear from the fact that they are not commented upon.

(5) Stanzas 1.26-31 are later interpolations. Stanza 26 describes *mat-syendrāsana* and 27 its benefits. Similarly stanza 28 describing *paścimātānāsana* and 29 describing its benefits are interpolations. Similarly st. 30 describing *mayūrāsana* and 31 describing its benefits are interpolations. That they are interpolations is clear from the change in the metres (26, 27, 28 and 30-*upajāti*, 29-*mālabhāriṇī*; 31-*mālinī*).

(6) The treatment of *āsanas* is given by the author from stanza no. 1.18 onwards. After describing 11 *āsanas* (8 original + 3 spurious) namely *svastika* etc., the author begins to dwell upon four *āsanas* (viz. *siddha*, *padma*, *siṃha* and *bhadra*) which are the best of all.

Here following discrepancies are worth noting: *Siddhāsana* is described in two different ways in 1.35 and 1.36. The commentator points out that the stanza 1.35 in *śārdūla* metre gives the description according to Matsyendra and 1.36 in *anuṣṭubh* metre according to other authority (which may be perhaps the author himself)². But surprisingly the same commentator remarks, while describing the *padmāsana*, that the stanza 1.44 (in *śārdūla* metre) gives the description by the author and the stanza 1.45 (in *anuṣṭubh* metre) gives the one by Matsyendranātha c. eg. « Matsyendranāthābhīmatam padmāsanamāha-uttānāviti » (on 1.45).

Here the commentator seems to intend that the st. 1.44 is from the author and 1.45 represents *matāntara* (alternaive view of Matsyendra). If the st. 1.35 (in *śārdūla*) represents Matsyendra's view the consistency demands that likewise the st. 1.44 (also in *śārdūla*) must also represent the Matsyendra's view.

Thus it is evident that the st. 1.36 and 1.45 (both in *anuṣṭubh*) are original and that the sts. 1.35 and 1.44 (both in *śārdūla*) are later interpolations. Similarly st. 1.48 (also in *śārdūla*) can be marked as interpolated on the metrical ground.

(7) Stanzas 1.58-63 are also spurious. The st. 1.58 is an elaboration of *mitāhāra* (1.57). Stanza 59 in the *vasantatilakā* and 60 in the *upagīti*

2. Vide introduction to commentary on 1.36: *matsyendrasaṃmatam siddhāsana-muktā'nyasaṃmatam vaktumāha*.

describing unwholesome food are definite interpolations. The st. 1.61 is a quotation from Gorakṣa and hence is included later possibly from the *marginalia*. Stanza 1.62 in *vasantatilakā* and 1.63 describing wholesome food are likewise interpolations. Thus the original stanza 1.57 only serves the purpose, while the stanzas 58-63 represent further elucidation of the idea expressed in 1.57.

Chapter II

(1) St. 2.10 which according to the commentator also, is a repetition³ of the idea already expressed earlier in 2.7 is an interpolation.

(2) St. 2.17 is a further explanation of the diseases conveyed in short in 2.16 and hence interpolation.

(3) St. 2.28 in *upajāti* giving benefits of *jalabasti*, and 2.34 in *upajāti* describing the benefits of *nauli* are interpolations on metrical ground. St. 2.38 describing the *gajakaraṇi* in the *puṣpitāgrā* is an interpolation on metrical ground as well as on the ground that it falls outside the list of topics enumerated (2.22) by the author.

(4) The st. 2.45-47 disturbing the natural order between 2.44 and 2.48 are interpolations also because they refer to *bandha*, which is not yet introduced.

(5) The st. 2.59, introducing *padmāsana* abruptly out of context and already discussed in details in I.44-49, seems to be an interpolation.

(6) The st. 2.68 describing *bhrāmarī* variety of the *kumbhaka prāṇāyāma*, in *śālīnī* is an interpolation. The original in *anuṣṭubh* metre seems to have been lost through oversight by the later redactor.

(7) The st. 2.78 describing the signs of the achievement of Haṭhayoga is an interpolaton, as indicated also by the metre *vaṃśastha*.

Chapter III

(1) The st. 3.33 in *āryā* describing the signs of mastering *khecarī-mudrā* is an interpolation on metrical ground.

(2) The sts. 3.47-49 are interpolations. The st. 3.47 is a *kūṭa* stanza and 48 and 49 solve the riddle presented therein.

(3) The sts. 3.50-52 describing the advantages of *khecarī* in *śārdūla*, *śārdūla* and *mandākrānta* respectively, are spurious on metrical ground.

3. Cf. « *baddhapadmāsana* » — (2-7) *ityādyuktamarthaṃ piṇḍīkṛtyā'nuvaḍan prāṇāyāmasyāntaraphalamāha* — (p. 38).

(4) The st. 3.92-95 describing « *sahajoli* » and stanzas 3.96-98 describing « *amaroli* » are interpolations, as this topic seems to be a later addition to the original practice of *vajroli* forming the genuine unit of the Haṭhayoga. The practices of « *sahajoli* » and « *amaroli* » are comparatively indecent and perhaps followed by yogis of lower order, are possibly out of place in the Haṭhayoga. Yet the later redactor has tried to incorporate them into the Haṭhayoga as a variety of « *vajroli* ».

(5) The st. 3.109-110, like 3.47-49, are also riddles and hence spurious.

(6) The st. 3.112 in *upajāti* describing *kuṇḍalini* is an interpolation on metrical ground.

(7) The st. 3.126, a poetic verse yielding three meanings by paronomasia is evidently an interpolation.

Chapter IV

(1) The sts. 4.13 and 15 are interpolated. The stanza 4.13 is evidently abrupt and 4.15 is in *vasantatilakā*⁴.

(2) The stanza 4.24 (in *upajāti*) and 4.25 (in *indravajrā*) giving interrelation of mind and wind are interpolations on metrical ground. Again the commentator indicates that the present st. is also found in the *yogabīja*⁵ wherefrom possibly it is added here by a later redactor.

Similarly sts. 4.26 and 4.27 which go with 24 and 25 are also interpolations. The address to Pārvaṭī in 4.27 is further indication of its being incorporated here from some other source.

(3) The stanzas 37 and 41 in *śārdula*^o describing Śāmbhavīmudrā are later additions on metrical ground. Stanza 42 being riddle type is also an interpolation.

(4) St. 4.58 in *vasantatilakā* is an interpolation from the Yogavāsīṣṭha indicated also by an address to Rāma in the last line.

(5) Sts. 4.66-81 seem to be later additions. Firstly because there are some stanzas in longer metres. e.g. 66 in *upajāti*, 68 in *āryā*, 81 in *indravajrā*. Secondly the original text seems to discuss the *nāḍānusan-dhāna* from stanza 82 onwards. Hence the four avasthās of *nāḍa* described in 69 to 81 seem to be added later on.

(6) Stanzas 4.99-101 are later interpolated. The st. 4.99 is in *Upagīti*. 4.100 and 101 seem to be out of context.

4. In fact stanzas 8 to 15 seem to be later additions as they break the natural context between 3.7 and 3.16.

5. Cf. *yogabīje mūlaślokaśyāyamuttaraḥ ślokaḥ*, p. 145.

Thus it seems that the original text of Svātmārāma is tampered with later on by certain hands, who tried to introduce additional matter from other sources. It will be very interesting to trace out these sources. For want of space it is left out here for another article. The clue to these sources is found in some of the stanzas in longer metre quoted by the commentator in his commentary. e.g. compare 3.121, 4.27, 37, 67, 82. Some of the stanzas are identified from the *Yogabīja*. Thus applying the criteria of metre, context, elaboration etc. quite a big number of stanzas ($25 + 11 + 18 + 29 = 83$) can be sorted out as interpolations in the text.

It is also likely to surmise that Svātmārāma may not be an author of the Haṭhayogapradīpikā. He might have compiled the text from different sources and from floating literature traditionally available to him by adding a few stanzas here and there to link such material. This conclusion is inevitable due to patch-work like character of the text.

APPENDIX I

TABLE OF INTERPOLATED STANZAS

I.	II.	III.	IV.
1 = 1	10 = 1	33 = 1	13 & 15 = 2
5- 9 = 5	17 = 1	47- 49 = 3	24- 27 = 4
13-16 = 4	28 = 1	50- 52 = 3	37 = 1
26-31 = 6	34 = 1	92- 95 = 4	41- 42 = 2
35 = 1	38 = 1	96- 98 = 3	58 = 1
44 = 1	45-47 = 3	109-110 = 2	66- 81 = 16
48 = 1	59 = 1	112 = 1	99-101 = 3
58-63 = 6	68 = 1	126 = 1	—
—	78 = 1	—	29
25	—	18	—
	11		

APPENDIX II

METRES OTHER THAN THE ANUṢṬUBH

1. Āryā, III.33; IV.68	= 2
2. Indravajrā, I.1; IV.25	= 2
3. Mālabhāriṇī, I.29	= 1
4. Mālinī, I.31	= 1
5. Mandākrāntā, II.52; IV.114	= 2
6. Puṣpitāgrā, II.38	= 1
7. Śālinī, II.68	= 1
8. Śārdūla*, I.13, 35, 44, 48; II.10; III.50-51; IV.37, 41	= 9
9. Upagīti, I.60; IV.99	= 2
10. Upajāti, I.26, 27, 28, 30; II.28, 34; III.96, 112; IV.24, 66	= 10
11. Vamśastha, II.78	= 1
12. Vasantatilakā, I.59, 62; IV.15, 58	= 4
—	36